



*Name of Allah, the Beneficent, the Merciful*

..... **The HOPE Bulletin** .....

**Hhealth, Ongoing Projects, Education**



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AAIIL Worldwide Edition

Editor: Akbar Abdullah

CALIFORNIA JAMA'AT PROJECT: APPROVED BY THE CENTRAL ANJUMAN, LAHORE

## **INTRODUCTION**

### **Editor's Note**

#### **Arrival in Pakistan**

Parveen and I arrived in Pakistan in the early morning hours of Friday, 11 December. At the Lahore airport we were received by Brigadier Mohammad Saeed, Begum Sabiha Saeed, Amir Aziz, General Secretary, and Adil Sahib, Assistant Secretary. Brigadier Sahib presented a delighted Parveen with a beautiful bouquet of flowers. We were then driven to Central Anjuman's guesthouse in the Darus Salam complex.

After freshening up and a little rest we were the guests of Hazrat Ameer-i-Qaum, Dr. Abdul Karim Saeed Pasha Sahib, and Begum Sabiha Saeed, whose residence is located next door to the Central Anjuman's guesthouse.

Parveen and I are grateful to all those named above for their most cordial reception and hospitality accorded to us on our arrival here. May Allah bless them all. *Aameen*. This is Parveen's first trip to Lahore and she is very upbeat and excited and looks forward to attending the forthcoming *Salana Duaiyya* 2009. She is also excited about travelling to Islamabad where she will, *Inshaa Allah*, attend the wedding festivities of Ahmad Sadiq and Habiba Anwar.

#### ***The HOPE Bulletin* publication activities**

I have been away from our Chicago headquarters since October 3, 2009 and, *Alhamdollillah*, so far I have been fortunate to connect with the internet whenever I needed to work on *The HOPE Bulletin*. *Alhamdollillah*, with the internet access facility provided by the Central Anjuman we are able to circulate the December 2009 edition for your reading and viewing pleasure. Please continue to send us your prayer requests, which we will process promptly.

### **Deadline for the publication of the *Eid-ul-Adha* 2009 supplement**

If we do not receive your *Jama'at's* contributions of sermons/*Eid-ul-Adha* photographs by 5 January, 2009, we will publish the supplement, in fairness to those who have already submitted their reports. Please hurry so your *Jama'at* is not left out of this publication.

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## **JAMA'AT NEWS**

### **Central Anjuman convenes *Salana Duaiyya* 2009**

This year the annual prayer gathering at Lahore is scheduled as follows:

**Thursday, December 24, 2009:** The start of the *Jalsa*, but specially earmarked for the activities of the ladies of the *Jama'at*.

**Friday, December 25, 2009:** The formal opening of the three-day prayer convention by Hazrat Ameer-i-Qaum will take place followed by speeches and *Jumu'ah* prayers and a evening programmes.

**Saturday, December 26, 2009:** Speeches, audio-visual presentations and children's programmes.

**Sunday, December 27, 2009:** The final day and closing of *Salana Duaiyya* 2009.

**Monday, December 28, 2009 (and if needed Tuesday, December 29, 2009):** The meeting of the International Consultative Committee will be held. The General Secretary, Amir Aziz, has already circulated to our worldwide *Jama'ats* the agenda for the International Consultative Committee meeting for their information, acknowledgement and comments.

Brisk activities are going on at the Central Anjuman's headquarters by the planning staff to ensure that all details are in place for the smooth operation during the five days of the *Salana Duaiyya*.

*Alhamdollillah*, there is no construction work seen around the perimeter of the Central Mosque. The Central Mosque, with its newly completed verandas and subterranean terrace, appears modern, spacious and attractive. The addition of the verandas with spacious courtyard and *wudu khana* and the renovated ladies section of the Mosque have greatly enhanced the beauty of the Mosque when compared with its original form. There is an attractive garden with patches of grass carpet and a children's playground facing the entrance of subterranean terrace. The Mosque is laid with wall-to-wall prayer carpets and adequately equipped with ceiling fans, and gas-heating and central air-conditioning units. An auxiliary electrical generator is available on site for use during frequent electricity blackouts.

### **Feather on the cap of Azhar Ahmad, UK**

Shahid Aziz, Secretary, AAII, United Kingdom, filed this report:

Members of the *jamaat* will be pleased to learn that one of our active members, Azhar Ahmad, who is the son of a respected elder of the Rawalpindi *jamaat*, Mian Fakhr-ud-Din Ahmad, was invited by a branch organisation of the UN called United Peace Federation (UPF) to take part in an interfaith meeting on 18<sup>th</sup> November 2009 in the House of Lords, Committee Room 4A. Mr Azhar Ahmad and his wife represented the *jamaat* at this meeting.

On 24<sup>th</sup> November 2009 a meeting was held in Committee Room 12 of the Houses of Parliament to discuss the “Contribution of Immigrants to British Society”. The speakers were Ms Yasmin Alibahi-Brown, a well known author and speaker, Rt. Hon. Tom Brake MP, the Home Affairs spokesman for the Liberal-Democrat Party, and Mr Keith Best, the CEO of Immigration Advisory Service UK. Mr Ahmad again represented the *jamaat* at this meeting.

Both meetings were attended by members of the Houses of Commons and Lords, as well as other dignitaries. Please pray for the success of efforts to mould public opinion at the highest level in the UK.

*JazakAllah!*

## **CONGRATULATIONS**

### **Forthcoming nuptial of Habiba Anwar & Ahmed Sadiq**

We extend our heartfelt congratulations to Mrs. Arjumand Bano Anwar, mother of the bride, and Mr. & Mrs. Tahir Sadiq, parents of the groom, and other members of Sadiq family on the happy occasion of marriage of their children, Habiba Anwar and Ahmed Sadiq, which will, *Inshaa Allah*, take place in Islamabad, Pakistan from January 1<sup>st</sup> till 3<sup>rd</sup> (including *mehendi*, marriage and walima functions).

We pray that Allah (*swt*) will bless this solemn union and grant the newlyweds a happy and blissful live together. *Aameen*.

“And of His signs is this, that He created mates for you from yourselves that you might find quiet of mind in them, and He put between you love and compassion. Surely there are signs in this for a people who reflect” (Holy Qur’an, 30:21).

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## **PRAYER & HEALTH NEWS**

### ***Shifa* prayers at the Central Mosque during *Jumu‘ah***

After *Jumu‘ah* prayers Hazrat Ameer-i-Qaum and the *Jama‘at* congregators prayed for the *shifa* of the following persons:

#### **Pakistan:**

Tahir Sadiq (Islamabad), Begum Safia Saeed, sister of Hazrat Ameer (recovering from joint operation in the arm), Khurram Jameel Sahib (Lahore), Waqar Ahmad Sahib (Karachi), Atif Nisar (Multan), Ihsan-ul-Haq Sahib (appendix operation), Malik Nasir Ahmad Sahib (Sangla Hills), Mian Umar Farooq, Senior Vice-President, Central Anjuman (Multan), Malik Saeed Ahmad Sahib, grandfather-in-law of Dr. Mujahid Saeed (Lahore), Begum Choudry Mohammad Hyat Sahiba (Sargodha), Begum Mahmud Ahmad, mother of Muhammad Ali (Rawalpindi).

#### **The Netherlands**

Begum Santoe Sahiba (Rotterdam).

### **United States of America**

Mrs. Nazeer-ul-Islam, Khalid Rafah (ear operation), Akbar Abdullah, Mrs. Akela Haroun.

### **United Kingdom**

Mother and sister of Shahid Aziz and Dr. Zahid Aziz.

## **OBITUARY**

### **Begum Rasheeda, sister of Ch. Saadat Ahmad**

This report was filed by Amir Aziz, General Secretary AAAIL, Lahore, Pakistan:

Begum Rasheeda, sister of Ch. Saadat Ahmad, Financial Secretary of the Central Anjuman, passed away today (December 19, 2009). She was an active member in spite of her ill health for years.

Her *janaza* and burial took place at 2:00 PM in Lahore.

All condolence letters may be sent in care of the Central Anjuman, which on receipt will be passed on to the family of Marhooma.

*Inna Lillahe Wa Inna Iلهi Rajeoon.*

The members of the worldwide *Jama'ats* are asked to conduct *Salat-e-Janaza Ghaibana* for the dearly departed soul of *Marhooma*.

May Allah (*swt*) with His bountiful mercy and graceful blessings rest the soul of Begum Rasheeda Marhooma in high places in *Jannate-Firdouse* and grant patience, strength and fortitude to the surviving members of her family to bear the burden of this irreparable personal loss. *Aameen.* – Editor.

### **Talal Ahmad Malhi, grandson of Ghafoor Ahmad Malhi, Lahore**

Talal Ahmad Malhi, grandson of Ghafoor Ahmad Malhi of Lahore, Pakistan, was involved in a tragic motorbike accident resulting in his untimely death. *Inna Lillahe wa inna Iلهi Rajeoon. Salat-e-Janaza Ghaibana* for the *marhoom* was conducted at the Central Mosque after *Jumu'ah* prayers on Friday, December 18, 2009.

### **Mother of Anwar Ali**

The General Secretary AAAIL, Amir Aziz, has reported that the mother of Anwar Ali, former President of *Shaban-ul-Ahmadiyya*, Lahore, passed away on December 20, 2009 in Faislabad, Punjab Province, Pakistan. *Inna Lillahe Wa Inna Iلهi Rajeoon.*

The *marhooma's janaza* and interment will take place in Faislabad. Messages of condolence may be sent in care of Amir Aziz at [amirazizgs@gmail.com](mailto:amirazizgs@gmail.com).

Members of the global *Jama'at* are requested to conduct *Salat-e-Janaza Ghaibana* for the departed souls. May Allah have mercy on them and rest their souls in high places of *Jannate-Firdouse* and grant the

surviving families strength, fortitude and patience to bear the burden of their irreparable personal loss. *Aameen.*

## **PRAYERS**

### **Shaukat A. Ali, Coordinator, Asia-Pacific Region**

*Assalamu Alaikum.*

We are very sorry to learn that Brother Tahir Sadiq has undergone a heart procedure and pray for his speedy and complete recovery which leaves no ailment behind. Please convey our *Salaams* and *Dua* to Brother Tahir Sadiq and his siblings.

### **Muhammad Ali, Imam, Berlin Mosque**

*Assalamu Alaikum.*

Thank you very much for your email. I will *InshaAllah* convey your *salaam* and prayers to my uncle, when I speak with him next. I have a very strong belief in prayers and I do believe miracles can happen with prayers. These were prayers which improved my uncle's health, as on the time of writing the email, it looked like that the doctors were struggling in identifying the problem.

*Alhamdollillah!* Indeed, the powers of prayers do and can achieve miracles when all hopes are dashed. –  
*Editor.*

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## **HEALTH INFORMATION**

### **Flu 101**

The number one way to stop the spread of influenza is also just plain common sense: Wash your hands. Wash your hands every time you shake hands, open a door, or handle something new. Wash your hands when they look dirty and when they don't. When you get off the light rail, wash your hands. When you put down that library book, wash your hands.

Wash them with soap and warm water for the time it takes to sing a good children's song—"Itsy Bitsy Spider" works quite well. If you don't have a clean towel or a paper towel, let them air dry. If you don't have access to soap and warm water, use a hand sanitizer.

But keep those hands clean, and keep them away from your face.

Second, if you're sick, stay home. Do not go out and expose other people to your bugs. Stay home until you've been fever-free for twenty-four hours without using fever-reducing medicine. The vast majority of hospitalizations and deaths associated with the flu are the result of complications that follow the influenza infection, especially pneumonia. Staying home and resting until you're well will help prevent those complications.

Third, sneeze or cough into a tissue or your sleeve. A droplet of fluid from coughs and sneezes travels up to three feet. They can survive on doorknobs, light switches and shared equipment (including phones). Throw the tissue away and wash or sanitize your hands.

Set up an emergency flu kit. Include fever-reducing medicine, plenty of tissues, cough drops, a thermometer, latex gloves and cleaning supplies (bathrooms used by sick people should be cleaned daily). Make sure you've got a two-week supply of regular medicines on hand, too, because you won't feel like making a drug-store run. And stash some canned soup and other comfort foods in the pantry.

Know who's going to pick your kids up if school closes. Talk to your employer about contingency plans, including working from home on time-sensitive projects, so that you can stay home until you're well.

The first line of defence against a virus is a vaccination, so get vaccinated. Even if you get the flu anyway (and some people do, especially toward the end of the season), the vaccination will help make sure it's a mild case. If you work with children or the elderly, get vaccinated. If you're in a high-risk group, get vaccinated. If you live or work around people who are in the high-risk group, get vaccinated.

It's what epidemiologists call the "herd immunity" that provides the most protection. By vaccinating as many people as possible—the "herd"—the odds of an unvaccinated person being exposed are decreased, and we all stay healthier.

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## **FEATURE REPORT**

[Courtesy Nasir Ahmad]

### **Inspiring and cherished memories about the Lahore Ahmadiyya Mosque in Berlin**

**By Schemsa Dagmar Galin, France**



I was born in Berlin in 1927. My father was a lawyer of high position. My mother came from East German aristocracy. Both have been evangelical with no interest in religion.

During my childhood, groups of Syrian students visited our house. They wanted to become acquainted with a "good German family," and my parents took a keen interest in them. I always heard, "No pork! No alcohol!" The students were friendly, well brought up youngsters. We ate and took long walks together.

During this time I came to know a new world that quite impressed me because those students showed me many photographs of beautiful mosques in Damascus and explained to me their history. This was my first introduction into the world of Islam. They also told me that there was a

beautiful mosque in Berlin and explained all the details to me. I was so impressed by all this that, at the age of twelve, to start with I bought a book on the Arabic language and taught myself the script.

In the year 1939 – at the beginning of the War – the students disappeared, but I could not forget them. In 1942 – during the War – I found the address of the Ahmadiyya Mosque and went there by the Underground. I will never forget how the white minarets became visible from behind the street corner. I saw a house surrounded by lawns. In the front of the fence of the garden gate was a letterbox. I wrote a letter: “I am 15 years old and am very interested in Islam.” I got an invitation from Mrs. Amina Mosler, who was looking after the Mosque and the Mission House at that time, to join the *Eid ul-Fitr* congregation because, by coincidence, it was the end of the holy month of Ramadan.

My parents did not object to my going there. During that time, the Brienner Strasse wasn't very quiet. Crowds of people dressed in beautiful Oriental clothes, with turbans and saris, gathered at the Mosque. They welcomed me warmly and invited me to enter the Mosque. This was the first time that I went into a mosque. I was impressed by the height and circumference of the dome with the golden graphic character. There I was introduced to a smiling man with a turban and a black dress – the Grand *Mufti* of Jerusalem, Muhammad Amin al-Husseini. At that time, Palestine had been a British colony and asylum was granted to him by Hitler, because their common enemy was England.

The prayer started and the Grand *Mufti* stood before all the others in front of the *mihrab* (niche). Certainly I did not understand anything as I did not know anything about Islam. But I was so much impressed that from that day on I went to the Mosque and attended every Friday after school. My parents did not object to it. They were now used to my “crazy ideas.” It became my routine. I met interesting people. Once I witnessed a military parade of a Muslim unit of the SS in the garden of the Mosque being inspected by the Grand *Mufti*. If I remember rightly, they came from Azerbaijan.

After the prayer they met in the Mission House and enjoyed tea. At that time, lots of forced labourers came from Bosnia, which was then part of Croatia. So it happened that I met a young Bosnian, Ismet Hadjiavdic, a musician, who had to work in a bakery in Berlin. He was a very strong believer, a Sufi. His later education in Syria and Turkey qualified him as a Darwesh. He quickly understood that I had no idea of Islam, so he translated chapters of the Quran and explained them to me and bought me all the books he could find on Islam. And he gave me an Islamic name, Shamsa!

Ismet had a key to the Mosque, so we met there from time to time to clean it. During that time the frequency of the air attacks increased. Once it happened that we were sitting in the Mosque while bombs were falling all around. Sometimes we were in Mrs. Mosler's flat in Friedenau, where I helped her in cleaning, as well.

I can't remember why, but once Ismet and I were invited by the Grand *Mufti* of Jerusalem to visit his villa in Grunewald.

Due to the continuous air alerts, school became less important. From 1943 onward we faced daily air alerts; around us were only ruins. Going to school became an impossibility. Finally, the minaret of the Mosque was destroyed. Ismet, who was associated with a resistance group near Alexanderplatz, had to flee. With the help of the Grand *Mufti* he could escape via the border of Switzerland. I had no information about all of this. Moreover, I was told that he had died.

After the War I studied Islamic science first of all, but unfortunately I could not complete it. Then the archaeology of Middle Asia, Ethnology and Indology followed. I married and had three children. My

husband, an architect, did not mind me going to the Mosque, naming my daughter Nur etc. I remember one photograph with my little son, Amin Reimar, being patted by the German *Imam*, Aman Hohbohm. I also remember his young Pakistani wife.

As a consequence of the after effects of the years of war I was down with TBC – at that time most people did not survive such an infection. For a long time I had to stay in the TBC specialized hospital on the Island of Wannsee Heckeshorn. While dozing in the so-called “Pavilion of death” my attention was aroused by the excitement of the nurses: an Oriental man, dressed in a long black coat with a turban, accompanied by a woman in a sari, came to visit. It was the then *imam* of the mosque with his wife. They had come by ship to visit me. I didn't know his name. Maybe he was the representative of Imam Hobhom while Imam Hobhom was in Pakistan.

And another surprise: the chief doctor came and asked me whether I knew a certain Ismet Hadjiavdic. “Yes,” I answered, “but he's been dead for a long time.” But he was alive. He had become a pharmacist in Sarajevo and had got in touch with the Berlin Mosque. In this way he came to know about my illness and wished to send medicine for me.

Recovered from my illness, I did my doctorate at the FU University in Berlin and started working as a journalist. I also started visiting the Mosque every Friday. Because of the reconstruction work at the Mosque in the early days, the prayers took place in the Mission House. After the prayer, we – men and women – used to sit around the table, with the *samovar* buzzing in a corner, and we would drink tea and hold discussions in a peaceful atmosphere.

Men and women prayed together – women on the left side at the back, and the men in front of the niche near the entrance. After the prayer, men and women would come up to each other and shake hands with a smile. In groups we used to go through the garden and then come back into the house and sit down. There was always somebody who would bring cakes and biscuits and we would all enjoy them with a hot cup of tea.

Here I met my two best friends: Sakina Carla Bartheel and Firascha Helga Witthauer. Sakina, a beautiful blond Silesian, had signed a contract for seven years with Hollywood at the age of nineteen. Perceiving the atmosphere there as grotesque, she wrote a book on it which resulted in her being expelled. Afterwards, she lived together with Pueblo Amerindians for a while and wrote another book. During a trip on a camel across Africa she met an *imam* and converted to Islam. When she wanted to perform *hajj* to Makka she was stopped at the harbour town Jeddah, because she was not allowed to travel alone as a woman. Sakina was wonderful and a faithful friend. Sometimes she showed slideshows in the Mosque. After many years – I was living in France – she died very lonely in her flat in Berlin.

Firascha Witthauer, my other friend, was a painter. After winning the Award of Rome she lived in Morocco for many years and converted to Islam there. She, too, was a lifelong friend.

Many years after the War, Ismet Hadjiavdic once succeeded in going to Berlin and visiting his beloved Mosque. It was quite difficult at that time because Bosnia was part of Yugoslavia within the Eastern bloc.

Due to my job I myself settled in Paris in 1962 and decided to stay in France. I worked as a journalist, an author and professor until my retirement. I did not break contact with the Mosque, and after my retirement I used to spend the winters in Berlin. I went – as I used to do before – every Friday to the Mosque. There I gained knowledge about the adventurous life of Ismet during the Bosnian War. The visitors of the mosque

had now changed; many German converts came now. Like me, they loved to meet in the flat of Mohammad Herzog, who took wonderful care of the German converts.

In 2003 I got a call from Visoko of Bosnia. I was told that Ismet Hadjiavdic had died an hour earlier. They sent me a photograph of his funeral. He remained extremely faithful till the end and this was his wish.

In this way we continued to go to this unique Ahmadiyya Mosque in Berlin, and I hope that we will continue to cherish our most important principles, which foster such a wonderful bond of love and an unusual atmosphere of friendship, peace and tolerance.

[Translated from German.]

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## ALL ABOUT US



**Maulvi Hakeem Muhammad Yahya**  
**(1858 – 1945)**

(Based on the account in the compilation *Yad-i-Raftigaan*.)

Translated and adapted by Masud Akthar Choudry, Secretary, AAIL, Hayward, CA, USA.)

[*Note by Translators:* This is a translation of the life-sketch of Maulvi Hakeem Muhammad Yahya written by his son, the late *Hazrat Ameer* Dr Saeed Ahmad Khan. May Allah have mercy on both of them. It is included in Part 1 of the collection of life-sketches of prominent Lahore Ahmadis entitled *Yaad-i-Raftigaan*, published by the Ahmadiyya Anjuman Isha'at Islam Lahore in 1964.]

By the second half of the nineteenth century, the Muslim public was eagerly awaiting the advent of the Messiah and the *Imam Mahdi*, as the beginning of the fourteenth century of the Islamic calendar was drawing near and, according to prophecies, this was the time in which their appearance was foretold.

During that time, a pious and righteous person, Muhammad Saeed, was living in a small village, Daibgran, situated towards the west of Mansehra Town [now District] in Hazara District, NWFP. Muhammad Saeed was well known for his learning, piety and righteousness. He was a recipient of revelation from God and people used to flock to him for guidance and prayers. He was also a special disciple of another divinely-guided person — Hazrat Said Ameer — and had been appointed by Hazrat Said Ameer as his *khalifah* (representative). It is worth mentioning that Hazrat Said Ameer was one of those godly persons who, in 1292 AH, had prophesied that the Imam Mahdi had been born and was in his youth and would appear soon. The Promised Messiah has mentioned this in his book *Tohfa-e-Golarwiyyah*.

When the new moon of Muharram of the first year of the fourteenth century was sighted, Maulana Muhammad Saeed was performing *wudu* in the mosque. On seeing the crescent, he said to the people around him: “Today is the first day of the fourteenth century and the advent of the Mahdi will take place at the beginning of this century. Maybe we will live to see his time!” This desire of his was not satisfied as he passed away in 1307 AH, before Hazrat Mirza Ghulam Ahmad made his claim. However, a few days before he passed away he was informed by one of his friends that a resident of Punjab had written a wonderful book in support of Islam wherein he challenged all false religions to debate with him. On hearing this, Muhammad Saeed said: “Such a person is very auspicious and one should go to visit him.”

In those days it was a common practice of the *‘ulama* that they would engrave a verse of the Holy Quran on the seals of their names. Maulana Muhammad Saeed instructed his son, Muhammad Yahya, that when he gets his seal made he should have inscribed on it the words “*Ya Yahya, Khuzil kitab bi quwa*” (“O Yahya, take hold of the Book of God firmly”, — the Quran, 19:12).

A few days before his passing away, Maulana Muhammad Saeed had become completely quiet as if he was devoting all his attention to the eternal journey, and he was engaged in *dhikr Allah* all the time. His sons, Muhammad Yahya and Muhammad Yaqub, kept asking him to say something to them as his *wasiyat* (last testament and advice). As a result of their constant requests, he said: “If you promise that after this you will not ask me to speak and will leave me alone in my state, then I will tell you about a matter.” On being promised by his sons to adhere to his desire, he said: “I have prayed earnestly to Allah in your favour and I am hopeful Allah will not let you go to waste. Hold fast to the Quran and on no account follow merchants [meaning spiritual leaders who make religion a commercial business]. The true Imam is about to appear. You must go running to him and never care for the imprecation and abuses of people.”

After laying claim to *Mujaddidiyat* Hazrat Mirza Ghulam Ahmad started his mission all around, and appealed directly to anyone he considered as worthy of receiving his preaching. Maulvi Hakeem Muhammad Yahya and his brother Muhammad Yaqub were among such persons. Their contact was given to Hazrat Mirza sahib by one of his acquaintances, Mirza Azam Beg, who, while serving as Assistant Land Settlement Officer in Hazara District, used to visit Maulana Muhammad Saeed as his disciple and knew his family. Hazrat Mirza posted his books *Aaina-e-Kamalat-e-Islam* and *Hamamatul Bushra* to Maulvi Muhammad Yahya, and wrote the words, “*Ya Yahya, khuzil kitab bi quwa*” on the outside of the packet. When Maulvi Muhammad Yahya received this packet, the words written on it registered a deep impression on his mind as he recalled the advice of his late father when he had instructed him to have these words engraved on his personal seal. He felt that there was some association between the two events. When he had read only about half of one of the books he felt fully convinced of the truth of the claim of Hazrat Mirza Ghulam Ahmad. The issues of the death of Jesus and the advent of the Messiah in the person of a member of the *ummah* of Prophet Muhammad (pbuh) became clear in his mind and he experienced complete satisfaction of heart. He requested *bai‘at* by mail saying that his mother was not keeping well but that as soon as she recovered he would visit Qadian and take *bia‘at* in person at the hands of Hazrat Mirza sahib. In his letter accepting Maulvi Muhammad Yahya’s *bai‘at*, Hazrat Mirza sahib also wrote that

taking care of his mother's health was preferable to going to see him, therefore he should not visit Qadian until his mother had recovered. When his mother ultimately passed away in 1896, Maulvi Muhammad Yahya visited the Promised Messiah.

At first, his younger brother, Muhammad Yaqub, showed great dissidence to his brother's response to the Promised Messiah's invitation, so much so that in order to tease his brother he would hide the books the Promised Messiah sent to him. But when Maulvi Muhammad Yahya returned from his visit to Qadian, such an extraordinary spiritual change had appeared in him that Muhammad Yaqub's opposition melted away. He, too, along with his son, Muhammad Ishaq, visited Qadian in 1897 and took the *bai'at* at the hands of the Promised Messiah. He too underwent the same spiritual transformation as his brother.

On his return from Qadian, Maulvi Muhammad Yahya engaged with a special vigour and spirit in delivering the message of Ahmadiyyat. He reached out to everyone who was acquainted with his family or those who were admirers and students of his father. The acceptance of truth has always been the hardest matter in every age, and the hardships of that era were no less. A storm of opposition was blowing everywhere, yet Allah granted success to Maulvi Yahya's efforts and some persons joined the Ahmadiyya Movement and remained steadfast in the face of all the difficulties and persecution, and made great sacrifices in the path of righteousness. They must be mentioned here.

Maulana Syed Sarwar Shah of Ghori, Kashmir was a great scholar of religion and was the *imam* of Jamiah Mosque, Abbottabad. Maulvi Muhammad Yahya was the first person who delivered the message of Ahmadiyyat to him. Shortly later, Maulana Sarwar Shah moved to Peshawar and became a lecturer in Arabic at Mission College, Peshawar. Allah opened his heart and he joined the Ahmadiyya Movement. After that, he took up permanent residence in Qadian, where he taught Arabic in Madrasah-e-Ahmadiyyah for the rest of his life.

Datah is a well-known village in Hazara District. When Maulvi Muhammad Yahya went there for propagation he met a young student, Muhammad Yameen, who had become an Ahmadi three months previously, and both of them helped each other in the *Jama'at* work. Through their efforts, Syed Hayat Ali Shah and Syed Sarwar Shah, who were the son and nephew respectively of Syed Fateh Ali Shah, the Headman of the village, joined the Ahmadiyya Movement and weathered all the difficulties with great courage. Haji Ahmad Deen, a prosperous landholder, also took the *bai'at*. Of the *'ulama* of Datah, Maulvi Abdul Ghani and his young nephew, Muhammad Akbar, also joined the Ahmadiyya Movement. In addition to them, Mian Syed Ahmad (shopkeeper), Mian Gul Hassan, Mian Deen Muhammad, Munshi Muhammad Akram, Baba Allah Deen, and Mian Khairullah (also known as Khairoo Doctor) joined the Movement, and a small *jama'at* was established in that village.

In Kachhi, a village in Abbottabad *Tehsil*, Maulvi Ahmadji, the imam of the village mosque, along with Mian Safdar, Fazal, Kalu, Umar Deen, Mian Waris, Sher Khan, Karim Khan, Rahmatullah, Yaqub Khan, Mir Zaman and some others joined the fold of Ahmadiyyat as a result of the work of Maulvi Muhammad Yahya, and the mosque in which Maulvi Syed Ahmadji was *imam* became an Ahmadiyya mosque and a *jama'at* was established there.

Similarly, in the village of Manglore there was an elementary school founded by Maulvi Saedullah who, on account of his services in the cause of education, was called Sir Syed of the village [after the famous founder of the college at Aligarh, Sir Syed Ahmad Khan]. When Maulvi Muhammad Yahya conveyed the message of Ahmadiyyat to him, he recognised the truth immediately and became an Ahmadi. Since there was no Ahmadiyya *jama'at* in his village, he used to walk a distance of eight miles over hills to go to Daibgran for Friday prayers.

Akhwandzada Hameedullah, a scholar of Chahar Village, and his son, Maulvi Abdul Rahman, also took the *bai'at*.

In Thathi, Maulvi Ibrahim and his sons Muhammad Irfan, Abdul Ghani, Abdur Rahman and Muhammad Jan joined the Ahmadiyya Movement. Maulvi Ibrahim's son Maulvi Abdur Rahman related many times that when Maulvi Muhammad Yahya went to their home for preaching, he spent the night there, and in the morning, after *Fajr* prayers he started preaching about the Ahmadiyya Movement. After listening to him for a short while, Maulvi Ibrahim said: "Whatever you have accepted as the truth must definitely be the truth, and that is sufficient for me. Please hurry and despatch my *bai'at* application to the Promised Messiah." This shows his spiritual insight.

Similarly, Syed Afzal Shah of Swabi Meera, Maulvi Muhammad Deen (also known as Muhammadi) of Charyam Village, and Muhammad Abbas of Langar Village also became Ahmadis in that early period as a result of the preaching of Maulvi Muhammad Yahya.

Muhammad Mutiullah Khan [father of Ghulam Rabbani Khan, who served as *Imam* of the Woking Mosque in England, and grandfather of Col. Retd. Shaukat Mahmud], who was in the Revenue Department and retired as a *Tehsildar*, also joined the Ahmadiyya Movement as a result of the preaching of Maulvi Yahya and stood steadfast against all trials and difficulties. He was a resident of Mansehra and died in 1960, aged ninety, after an honourable and successful life.

Some of Maulvi Yahya's pupils also joined the Ahmadiyya Movement as a result of his propagation work. Amongst them were: Maulvi Hayatullah of Maddad Seri, Maulvi Abdullah of Banda Khair, Ali Khan, Mir Ahmad (also known as Ji Mullah) of Dhamtaur, Mullah Shergul of Kachhi, Munshi Abdul Ghaffar of Phulera, Abdullah, Maulvi Ata-ur-Rahman and Abdul Qadir of Amb State, and Abdul Lateef, Muhammad Sharif and Muhammad Saeed (three brothers) of Khaneri.

The persons mentioned above showed great depth of faith and fortitude in their lives and went to meet their Maker. Most of them have left behind righteous progeny and memorials testifying to their goodness. I [Dr Saeed Ahmad Khan] had the good fortune to see all these extraordinary men and witness in them those qualities which distinguish a man over his peers. Their lives are a testament to the poetic verse of the Promised Messiah: "Every good-natured person will gather under my banner".

In those early days, to accept the Ahmadiyya Movement was to put your hand in the fire. The fire of opposition raged all around. But truth has the power to make every persecution seem sweet, and no hardship seems to be hard. The existence of the man sent by God was a source of strength for the heart. At every trouble a letter would be sent to Hazrat Mirza sahib to inform him of it, and upon receipt of his gratifying reply the hearts would feel at rest, and all fear and anxiety departed. It would not be devoid of interest to mention a few incidents of the time, which would enhance the faith of the readers.

An Ahmadiyya *jama'at* had been established in Daibgran and a group of young Ahmadi students was receiving education at the mosque. At the same time, a group of the opponents of the Ahmadiyya Movement had also been active under the leadership of the Headman of the village, Malik Ameer Ahmad Khan, who was also Maulvi Muhammad Yahya's father-in-law. The opposition had thus started from within the family from the Awan clan to which Maulvi Muhammad Yahya belonged. The mosque was the joint property of the whole family and the opponents used to invite maulvis of other areas for debates. One such debate was held on 28 August 1904 against Qazi Aziz-ur-Rahman, who had been educated in various *madrassas* of India and was granted the *Dastar-e-Fazilat* (Honour of Excellence). He was a man of great

fame and renown. In this debate he was rendered speechless against the proof of the truth of the Ahmadiyya beliefs, and fled with humiliation upon some pretext. Having left, he took to inciting people of the surrounding areas, as a result of which rioting erupted in the Daibgran mosque on the evening of 14 June 1905.

A discussion between Hidayatullah, the *imam* of the non-Ahmadi group, and an Ahmadi student on some minor matter became heated and resulted in the riot. Although Ahmadis were smaller in number, their dedication to the cause of truth and Divine help protected them, and the larger number of those who sustained injuries belonged to the opposing group. The next day the police arrived and a case of disturbance of peace was registered against both parties. Mr Howell, Deputy Commissioner of Hazara, summoned both parties to appear in his court. He was proceeding on a long tour of the District, so in order to teach them a lesson he kept them going from place to place with him. Eventually, the hearing started at Balakot. In the beginning Mr Howell kept insisting that Ahmadis should build their own separate mosque, and gave them the example of Protestants making separate churches in England. When Maulvi Muhammad Yahya refused to give up his rights in the mosque, Mr Howell became enraged and ordered that Maulvi Yahya be handcuffed. There were no handcuffs available, so a constable was sent to get them from the police station. Meanwhile, Maulvi Yahya addressed the court and referred to Queen Victoria's famous proclamation about justice and freedom of beliefs and religion and also mentioned the justice and fairness of the British people. He also presented the judgment of the Punjab Chief Court and mentioned the grant of mosques to Ahmadis in Sialkot, Jhelum etc. When the police constable started to handcuff Maulvi Yahya, he smilingly extended his hands saying it would be a matter of pride for him to be handcuffed for holding to the truth. At this, Mr Howell stopped the constable and addressed Maulvi Yahya fervently, saying: "I do not want to take the mosque from you". He ordered both parties to execute a bond for keeping the peace and ruled that the mosque should belong equally to both parties and that whichever side returned to rioting will have their bail bond confiscated. After that, no mischief occurred in the village.

The debate at Datah District, Hazara, on 2 August 1903 was a similarly momentous event. Ziauddin, a resident of Datah Village, was serving as land record clerk of the Revenue Department in Kokal Village. He incited Maulvi Muhammad Ismail, imam of the Kokal mosque and considered as one of the leading *'ulama* of Hazara District, telling him that great trouble had arisen in Datah in the form of Ahmadiyyat and that if Maulvi Ismail did not pay any attention to it the whole village would go astray. Through the connivance of Ziauddin, Maulvi Ismail of Kokal arrived in Datah at the invitation of Mirji Fateh Ali Shah, Headman of Datah. Mir Fateh Ali Shah's son, Hayat Ali Shah, had already joined the Ahmadiyya Movement, as mentioned above. Maulvi Ismail sought the advice of Maulvi Abdul Karim, the local maulvi of Datah, and a learned and intelligent man. He asked Maulvi Ismail as to what point he will debate with Ahmadis. He replied that he would debate on the basis of Arabic grammar and principles of interpretation. Maulvi Abdul Karim told him that Ahmadis would not discuss anything else without first debating the issue of whether Jesus is alive or dead because that is the only contentious issue, so what response would he give? Maulvi Ismail said that the *Tafsir-i-Husaini* and *Tafsir-i-Qadari* [commentaries of the Holy Quran] are in his side's favour. Maulvi Abdul Karim said: Let go of those commentaries, you will have to counter verses of the Quran by means of verses of the Quran. This worried Maulvi Ismail.

The debate started against Maulvi Muhammad Yameen Ahmadi. After a few minutes, Maulvi Ismail said that Maulvi Muhammad Yameen had not received regular education nor did he hold the *Dastar-i Fazilat* (certificate of honour) from any religion institution, but he was just ordinary Urdu knowing. Therefore he was not worth debating against. If, however, Maulvi Muhammad Yahya agreed to debate, then he would enter into debate against him. So an invitation was sent to him and he, along with his brother Maulvi

Yaqub and his friends and students Hayatullah Khan, Muhammad Deen and others, set out for Datab. Maulvi Hameedullah was also informed and he too went. They lodged at Haji Ahmadji's house.

Qazi Azizur Rahman and Maulvi Muhammad Ishaq of Mansehra went to help Maulvi Muhammad Ismail. During the night they practiced for the next day's debate. Azizur Rahman and Maulvi Muhammad Ishaq played the part of Ahmadis in this practice session and they presented the verse "Muhammad is only a messenger — messengers have already passed away before him" (3:144), arguing that this proves that all prophets died.

Maulvi Ismail Kokli: The definite article *al* on the word *rusul* (in "messengers") does not cover all, but indicates only that "some" messengers had died.

Azizur Rahman & Muhammad Ishaq: This means that in the verse "The Messiah, son of Mary, was only a messenger; messengers had already passed away before him" (5:75), the *al* on the word *rusul* does not cover all, and indicates that some messengers before Jesus are still alive!

At this, Maulvi Kokali became speechless.

The mock debate had reached up to this stage when someone pointed out that Maulvi Hayatullah, an Ahmadi, was also sitting there, so the practice session was abandoned.

The next morning, Maulvi Yahya wrote down the conditions and procedures for the debate and sent them to the opposing camp by hand of Maulvi Hayatullah, Muhammad Deen and Hameedji Hayat Ali Shah. By then, some other '*ulama*, including the famous Maulvi Khaleel-ur-Rahman Swali, had arrived to help them in the debate. When Maulvi Yahya's emissaries presented the paper containing the six conditions for the debate, all the *maulvis*, one by one from the opposing camp, went through them, and Maulvi Swali wrote replies to some of the six conditions. On observing the perplexity of the *maulvis*, Syed Ghulam Hussain Shah, also known as Pagora Shah, a resident of *Khushhali* Village who was present there, said: "Maulvi Muhammad Yahya has with him two ordinary students of his, and his younger brother who is not a renowned scholar. If you are so confused on seeing this small piece of paper, then how will you be able to debate against him? He is an ocean of knowledge. When he reads Arabic, what will you understand?"

These frank remarks further dampened the remaining spirit of the *maulvis* and they started thinking about devising a way out of the situation. Violence rather than debate was considered an easy way out, and after some consultation Mirji Fateh Ali Shah, Mirji Anwar Shah, Maulvi Abdul Karim and Palhra Shah went to Maulvi Muhammad Yahya and warned him about danger to his life and advised him and his supporters to leave. They were thinking that the departure of Maulvi Yahya and his companions would be considered a sign of their avoiding the debate and victory for the opposing *maulvis*.

In response, Maulvi Yahya said that Hayat Ali Shah had invited them for the debate and maintaining peace and guaranteeing their safety was his responsibility and unless he told them to leave they would not do so. After this, these four persons went to the part of the mosque where Maulvi Muhammad Yameen lived, and were followed by a mob of thousands. They told him to come out as Maulvi Yahya had arrived for the debate which was about to start. When Maulvi Muhammad Yameen emerged into the ground outside the mosque, the mob fell upon him. This commotion had hardly started when suddenly two police constables on horseback appeared and dispersed the gathering. It seemed as if these riders had miraculously appeared. People were so overawed terror-stricken by their sudden appearance that in a matter of seconds they started running away and the area was vacated.

Meanwhile, a plot to murder Syed Hayat Ali Shah and Syed Sarwar Shah was unsuccessful through heavenly assistance. It is reported that the life of Hayat Ali Shah was saved through the intervention of Ameer Khan, *Ra'is* (Chief) of Bandi Dhodan, and when a man called Maidan Shah had his hand on Syed Sawar Shah's throat, a Hindu, Nando Khatri, saved his life.

Later, it was discovered that Ameer Khan, Chief of Bandi Dhodan, was a close friend of Syed Hayat Ali Shah and was aware of the danger of rioting at the debate and on his own initiative he sent a secret message to the police about the possibility of a riot. Saadullah Khan, who was in charge of the station at Mansehra, was related to Maulvi Hameedullah, and in addition to the call of duty, he felt some sympathy in his heart and immediately despatched two police riders, later arriving himself, thus proving to be of heavenly help just when it was needed.

When the furore had receded, Syed Hayat Ali Shah went smiling to Maulvi Yahya and enquired whether he would eat with him. Maulvi Yahya responded by saying: "If we will not eat at your place today, on what other day will we eat? Today is the day of the manifestation of the power of our Omnipotent God and His sign has appeared." He then added: "Last night I was very sad, and I was crying in prostration on the Divine threshold when at last a voice came uttering the verse: '*Laqad nasara kumu Allahu bi-Badr-in wa antum azillah*' ('And no doubt Allah came to your assistance on the day of the Battle of Badr and you were smaller in number', the Quran, 3:123). Today we have seen Allah with our own eyes."

That small gathering was deeply moved spiritually. It is through such events that the faith of the people gains strength and they plunge into burning fire having faith that it will not burn them, but rather that they will turn into a garden of flowers.

The lives of Maulvi Muhammad Yahya and his associates were a manifestation of Allah's signs. We saw them from close at hand and found them on every occasion to be firm as rocks in their purposes and righteous deeds. They did not care anything for the opposition they faced, and their opponents did not succeed against them. Rather, some of them became examples of Divine punishment on account of their excessive mischief.

Towards the north of Daibgran was the village of the Kakakhail clan, called Shaikhabad. The Kakakhail were sworn enemies of Ahmadiyyat and would never forego a chance of persecuting any Ahmadi. In fact, they felt pleasure in it. One of their chiefs would ride about on a horse. Maulvi Muhammad Yahya narrated that whenever that chief happened to come face to face with him, the chief would close his eyes. Maulvi Yahya observed this practice many times and surmised that he must have thought that just seeing an Ahmadi would cause him loss of faith. Not long after the chief became blind and was called Andha Mian (Blind Chief). Maulvi Yahya used to say that the chief's habit of closing his eyes on seeing an Ahmadi must have resulted in Allah saying: "Why trouble yourself with closing your eyes? Let Me close them for good."

Similarly, in Baidrah, a village west of Daibgran, the chief of that village was outwardly very pious and, in addition to keeping the five daily prayers, had taken a vow to perform one thousand *nafl* prayers daily. He used to perform these *nafl* extremely rapidly, as we used to see. He surpassed all others in opposing Ahmadiyyat and in persecuting Ahmadis. Maulvi Yahya kept supplicating to Allah for many days about his behaviour against Ahmadis when one night he received a revelation: "*Afara'ita in matta'na-hum sineen, Thumma ja'a hum ma kanu yu'adoon, Ma aghna 'an-hum ma kanu yumatta'un*" ("Do you see that We give them respite for some years, thereafter that will befall them of which they were promised, and whatever was given to them will not avail them" — the Quran, 26:205–207). After narrating this *ilham* to his friends, Maulvi Yahya said that the word "*sineen*" is used for a period up to nine years, so they will

have to bear the chief's persecution for another nine years. This *ilham* brought consolation to the hearts of the persecuted Ahmadis. Exactly in the ninth year from the date of this *ilham* the chief died in a state of seclusion and under miserable conditions while on a journey, and it was with great difficulty that his body was identified: "So they will not be able to make a bequest, nor will they return to their families" (the Quran, 36:50).

The history of Ahmadiyyat is full of thousands of such events. Especially in its early days, so many Divine signs appeared that thousands of people witnessed with their own eyes the mighty hand of Allah, and it became abundantly clear to everyone having insight that it was a Divinely-ordained movement which no worldly power could destroy. Indeed, those who tried to destroy it were themselves destroyed, and Allah always helped its devoted followers, and bestowed upon them and their offspring such a blessing that they became a sign of God's mercy in the world.

The life of Maulvi Muhammad Yahya is one such example. He was a young man when his father passed away. On account of this, he and his younger brother were faced with many difficulties already when their acceptance of Ahmadiyyat brought all kinds of other tribulations upon them. But they faced this with courage and steadfastness and never let their faith and dignity slip. The brothers loved each other so much that they were as "two hearts and one soul" and kept close company all their lives.

Maulvi Yahya was a very wise and thoughtful person. When he was six or seven years of age his father took him along on a visit to his spiritual mentor, Hazrat Said Ameer of Kotha. When Maulvi Muhammad Saeed presented his young son to his mentor, Hazrat Said Ameer applied his spiritual concentration and said in Pushto: *Yahya dair loay istadad lari* — "Yahya is possessed of great talents". Later events proved the prophecy of that saintly person to be true.

When Maulvi Yahya received information about the claims of the Promised Messiah through books received by post, he found no hesitation in accepting the claims. He visited the Promised Messiah for the first time in 1896, and repeatedly thereafter. On his visits, when he asked for permission to return home, the Promised Messiah would ask him to stay for longer. During his visit in February 1901, when he sought permission to leave after a two-month stay saying he had to attend to the cultivation of his lands, the Promised Messiah said: "You have come after sowing the crop, when is the time for harvesting?" When Maulvi Yahya answered "The month of May", the Promised Messiah said: "May is still far away." So Maulvi Yahya decided to stay on longer.

When he went to Qadian in December 1907 he took me with him. I was about eight years old at the time. We stayed in Qadian until the end of February or the beginning of March 1908. I had the chance to be in the company of the Promised Messiah every day with my father. Once, Maulvi Yahya gave me one rupee to give to Hazrat Mirza. When I placed the rupee in the Promised Messiah's hand, he looked at me very closely and asked my father: "Who is this child?" My father, who was sitting nearby, said: "Sir, this is your *ghulam zada*", meaning "son of your servant". The words *ghulam zada* were unfamiliar to me and because of this I remember it to this day. Hazrat Mirza sahib then asked my name, to which my father replied: "His name is Saeed Ahmad, a name you yourself gave him, sir". After this Hazrat Mirza prayed for me. I remember many things of that time which still move me spiritually. Those days cannot return. This was the last year of the Promised Messiah's life. When news of the Promised Messiah's passing away in May 1908 was received, the entire *Jama'at* was grief-stricken. I remember to some extent the grief of my father and his brother.

Even during the life of the Promised Messiah, Maulvi Yahya had a close relationship with Maulana Nur-ud-Din. Later, after the passing away of the Promised Messiah, this relationship turned into one of

heartfelt love. When Maulana Nur-ud-Din was suffering from a serious illness after a horseback fall, Maulvi Yahya stayed to care for him for six months. When I went to Qadian in 1912, Maulana Nur-ud-Din was busy delivering his *dars* (teaching session) on *Hadith* in the Mubarak mosque. When I was presented to him, he stopped his teaching, took me in his lap and showed me a lot of love. He spoke about my father for a long time, saying the service that my father had rendered during his illness cannot be done even by one's own brother, mother, daughter or wife."

By nature Maulvi Yahya was a faithful and genuine person who sincerely served mankind. Allah had bestowed on him a rare quality of looking after the well-being of his patients. For his friends he was ever ready to make sacrifices of all kinds. He was an exemplary person in sharing the grief of others, and being helpful in difficult times. He was always willing to help the poorest person. He used the influence he possessed as a successful physician to help and support anyone in distress. Not only for his relatives and friends, and members of the *Jama'at*, but he did not refrain from helping even his enemies. Once, a person from his village who was an avowed enemy of the Ahmadiyya Movement committed murder in a matter pertaining to honour. As a result, he was sentenced to death. As his father and his brother were in jail, there was no male family member to pursue the case on his behalf. Maulvi Yahya quietly went to Peshawar and filed a mercy petition on his behalf to the Chief Commissioner. Mirza Ghulam Samdani, who was head clerk to the Chief Commissioner and a friend of Maulvi Yahya, recommended mercy and the death sentence imposed was changed to one of life imprisonment. When the convicted man returned home after serving his period of punishment, he continued his opposition to Ahmadiyyat, but Maulvi Yahya never made mention of the great favour he had done him in getting his death sentence commuted to life imprisonment.

Maulvi Yahya was a devout worshipper. He used to recite the Quran, whether at home or on a journey. He had committed the entire Qur'an to memory through continuous efforts over fifteen years. I cannot remember him ever missing *Tahajjud* prayers. He used to sleep only a small part of the night, then get up and engage in *Tahajjud* prayer for hours. During prostration, he used to cry, and his crying was audible and the ground where he prostrated would become wet with his tears. Until his last he performed his prayers standing, unless he was ill. Once he fell ill and I had to sleep in his room for one year. As soon as midnight passed, the sound of his recitation of the Quran and his crying would wake me up and I felt ashamed of lying in bed and would therefore get up and engage in *Tahajjud* prayer.

In 1933 Maulvi Yahya had the honour of performing *hajj* along with his nephew, Hakeem Muhammad Ishaq, and another Ahmadi friend, Munshi Muhammad Zaman.

Maulvi Yahya possessed virtuous manners in dealing with people. He loved quietness and detested indecent and useless talk. His talk was full of wisdom and purity. Obscene words or malicious talk against some other person were never heard from him. He was a man of high moral character, resolute and hardworking. In religious matters he was perceptive and wise. He was considered unequalled in truthfulness, honesty, honouring commitments and sincere dealings.

There was a sizeable Hindu community residing in Mansehra, and they too held Maulvi Yahya in high esteem, considering him a godly person. They used to request him to pray for them when they faced some difficulty. One Hindu, called Bakhshi Sahib, once wrote to Maulvi Yahya: "The real name of your village is *Devgran*, which is a Sanskrit word. *Deva* in Sanskrit means *angel*. Maybe in the beginning angels were residing in this village. Whether they did or not, we have seen two angels in this village with our own eyes in our time." He meant Maulvi Yahya and his brother, Muhammad Yaqub. It is a fact that both brothers in their behaviour and way of life were so different from, and distinguished above, the rest of the people that

they seemed to be from some other world. This excellence was the result of their spiritual relation with the Imam of the age, Hazrat Mirza Ghulam Ahmad.

When the Split occurred in the Ahmadiyya Movement in 1914, Maulvi Muhammad Yahya and his brother were again able to stand steadfast with the true teachings of the Promised Messiah and were saved from personality-worship in which a large part of the *Jama'at* was submerged. Allah saved them in that storm and they joined the Ahmadiyya Anjuman Isha'at Islam Lahore.

Maulvi Muhammad Yaqub died in 1934 at the age of about seventy-four in Mansehra and was buried in his native village of Daibgran. Maulvi Muhammad Yahya was deeply grieved at the separation from his brother but he showed the utmost patience as befits the dignity of a believer. He himself passed away eleven years later, in January 1945, at the age of eighty-seven years and was buried in his village. O Allah, grant them forgiveness, have mercy on them, and join them with Your righteous servants who have no fear nor do they grieve!

### **Historical letters from Hazrat Mirza Ghulam Ahmad**

*Inshaa Allah*, in a subsequent issue we will publish the English translation of personal letters written to Maulvi Muhammad Yahya by Hazrat Mirza Ghulam Ahmad. The translation of these historical letters will be courtesy Brigadier Mohammad Saeed, Moderator, LahoreAhmadees Forum, and who is also the grandson of Maulvi Muhammad Yahya. – *Editor*.

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## **RELIGIOUS EDUCATION**

### **My Favourite Place**

My favourite little spot is the little area on my prayer rug where I place my face and hands before Allah  
and I can say anything I want to Him  
I can ask Him for anything.  
And even if it's just a whisper  
He can hear the screams inside  
And even if it's just one tear  
He know there's an ocean deep inside  
It is my time with Allah when no one can interfere  
It is my time alone with my Creator and when the rest of the world disappears  
It doesn't matter how many times I do this a day...  
I still feel as if it's the last time I could do it that day  
I want Him to know how much  
I love Him  
How much I need Him  
How much I want to please Him  
Be with Him  
And how much I want to be better for Him  
All it takes is a few minutes on my little prayer rug to feel close to Allah  
All it takes is a quick reminder that one day I'll be in front of Allah  
For me to humble myself before Him and ask Him for forgiveness

Ask for guidance and for His sweetness  
For I can do all things with Him on my side  
I can overcome all the heartbreak and pain that's inside  
Just as long as Allah hears my cry  
And carries me through this life  
It is on that little space where my face and hands land on my prayer rug that I feel most at ease  
It is that little space that fills me most with peace  
Where I can just hand it all over to Allah and trust in Him to get me through  
Where I can cry and cry and know Allah will take care of me when I don't know what to do  
When I prostrate before Allah it's just me and Him  
Just my heart talking sincerely to Him  
No one else knows what I'm saying or what I'm feeling; just Him  
It is my place to get away from this world even for just a few minutes and turn towards my Creator  
My Sustainer  
My Everything ... My *Rabb*,  
And know that if I just whisper He can hear and see all that's inside  
And every time I ask and cry  
He takes a little peace of my heart and mends it back together inside  
It's that little space that gives me all these things  
My favourite spot is that little space on my prayer rug where I place my hands and face  
It is in that little space ... where it's just me and Allah ... in my little space

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## **PUBLICATION**

### **Web link to *The HOPE Bulletin* on Central Anjuman's official website**

The aaiil.org Webmaster will place online, at <http://aaiil.org/text/articles/hope/hopebulletin.shtml>, some selected issues of *The HOPE Bulletin* and some articles and special photographic supplements which do not carry any sensitive or confidential matters of our worldwide *Jama'at*.

### **Production of audio-visual videos via VirtualMosque Media, United Kingdom**

This report was filed by Mudassar Aziz of AAAIL, UK:

There are a number of new videos on U-tube. Please follow the links below:

Sunnis fight to protect British Empire

<http://www.youtube.com/watch?v=jD3ISU82d-c>

Duties of leaders

<http://www.youtube.com/watch?v=o-Pfhu1pISA>

Holy Prophet is the Last Prophet Part 1

<http://www.youtube.com/watch?v=fICrMM-4Wzc>

Holy Prophet is the Last Prophet Part 2

<http://www.youtube.com/watch?v=zrtSN6XkNdM>

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## WHAT OUR READERS SAY

### **Shabir Buksh, Secretary, AAII, NZ**

Thank you and may Allah *swt* bless you and your family for the untiring work you do for the *Jamaat* with the “HOPE Bulletin”. Without this, we would not know what is going on in our *Jamaat* worldwide.

We are having a *Dars* on Saturday 24th; I will pass on your *salaam* to all members.

Br Sahib Lala is much better now, but is on and off at times. Thanks to the Global Prayer circle for praying for him.

### **Ali Asghar, Hamburg, Germany**

*Assalamu Alaikum.*

*Jazak Allah* for the link about Mirza Wali Ahmad Beg. *Subhan Allah.*

Best regards.

### **Letter from AAII, India**

My Dear Sir,

*As salamu alaikum.* I hope and pray for your good your health.

### **Firoz Nasrullah, President, RIV, Rotterdam, Netherlands**

Our congratulations are from the Rotterdam RIV *jamaat* to the SIV with the celebration of their 80th anniversary. Hope they will have a blessed and successful event.

It is a pity that the invitation has come so late and within such a short notice, so that it will be very hard for brothers and sisters abroad to be able to join.

May Allah guide (over) us.

*Wassalaam.*

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## HOPE MEMBER SERVICE

### **Recipe of the Month – Shrimp scampi**

#### **Ingredients**

- 1 pound large shrimps, peeled and deveined
- Zest of 1 lemon
- Juice of 1 lemon
- 2 garlic cloves, minced

- 3 tablespoons olive oil
- 3 tablespoons butter
- 1/2 pound of pasta (any kind)
- Salt & pepper
- 1 cup steamed chopped broccoli (optional)
- Parmesan cheese

### Method of Preparation

- Put some salt and pepper on the shrimp and set aside.
- Boil the pasta.
- After the pasta is boiled, drain the pasta, setting aside 1 cup of the water.
- In another pot or pan, heat olive oil and place butter to melt.
- After the butter is melted, add the garlic.
- Before the garlic becomes brown, add the shrimp and stir fry until the shrimp turns pink (fully cooked).
- Add lemon juice, lemon zest, and pasta water and heat the liquid through.
- Once it comes to a boil, bring down the heat and add the pasta and broccoli.
- Stir everything together and let it simmer for a few minutes.
- Add salt, pepper and lemon juice if you feel it needs more.
- Sprinkle with Parmesan cheese.

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## PHOTOGRAPHIC PRESENTATION

*Hajj & Eid-ul-Adha 2009*

(Taken from [http://www.boston.com/bigpicture/2009/11/eid\\_aladha\\_and\\_the\\_hajj\\_2009.html](http://www.boston.com/bigpicture/2009/11/eid_aladha_and_the_hajj_2009.html))



Pilgrims pray atop Nur Mountain in Mecca before the start of the annual *hajj*



Pilgrims circle the Kabah inside the Grand Mosque before the start of *hajj*



Pilgrims pray outside Namira mosque in Arafat



Muslims pray during *Eid al-Adha* celebrations on a street in Riyadh, Saudi Arabia



Indonesian women pray on the first day of the Islamic holiday of *Eid al-Adha* in Jakarta



Bishkek, Kyrgyzstan



Muslims pray during *Eid al-Adha* celebrations in Wuzhong, Ningxia Hui Autonomous Region, China



Ivorian Muslims pray in front of the Fitya mosque of the popular Abobo district of Abidjan, Ivory Coast



Pilgrims on their way to throw pebbles in Mina



Pilgrims throw pebbles at a stone pillar representing the devil, during *hajj*

